THE MISSIONARY
HERALD
AT HOME AND ABROAD

MARCH • 1945

The Making of America's Tomorrow

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At Home and Abroad

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COVER PICTURE, COURTESY OF THE UNITED CHURCH CANVASS. WRITE TO OUR MISSIONS COUNCIL FOR THIS POSTER AND CANVASS LITERATURE. THE POSTER IS ALSO USED FOR PROGRAMS FOR RETURNING SERVICE MEN.

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THE NEW DAY

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"The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually.

"It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.

"Only thus can discontent be driven out and all the shadows lifted from the road ahead.

"Here is the final challenge to our churches, to our political organizations, and to our capitalists—to everyone who fears God or loves his country. Shall we not all earnestly coöperate to bring in the new day?"

WITH these memorable words, Woodrow Wilson concluded his last published article. With the road ahead—leading to the new day—darkened by shadows which portended dangers of many kinds, Mr. Wilson knew that economic formulas and political panaceas were not, in themselves, sufficient. Nothing less than "the spirit of Christ" and "the practices which spring out of that spirit" are sufficient to lift the shadows from the road ahead.

To this spiritual task, your Board of Home Missions (to whom we dedicate this edition of *The Missionary Herald*) is committed! You, through your loyalty, gifts and prayers may become a partner with and an instrument of God's recreating grace and power in the shaping of America's tomorrow by . . .

Strengthening our churches in the performance of their major duties —worship, fellowship and witness

Laying the spiritual foundations of our future with Christian education in our schools and colleges

Providing worship services, pastoral care, church schools in our defense and military communities

Aiding churches and serving youth by providing programs and materials and developing new leadership

Bringing scientific understanding and Christian goodwill to bear on our racial and minority problems

Establishing new work, in consultation with other Fellowships, and with interdenominational agencies

Fostering the redemption of rural society, through churches, pastoral clinics, varied field services

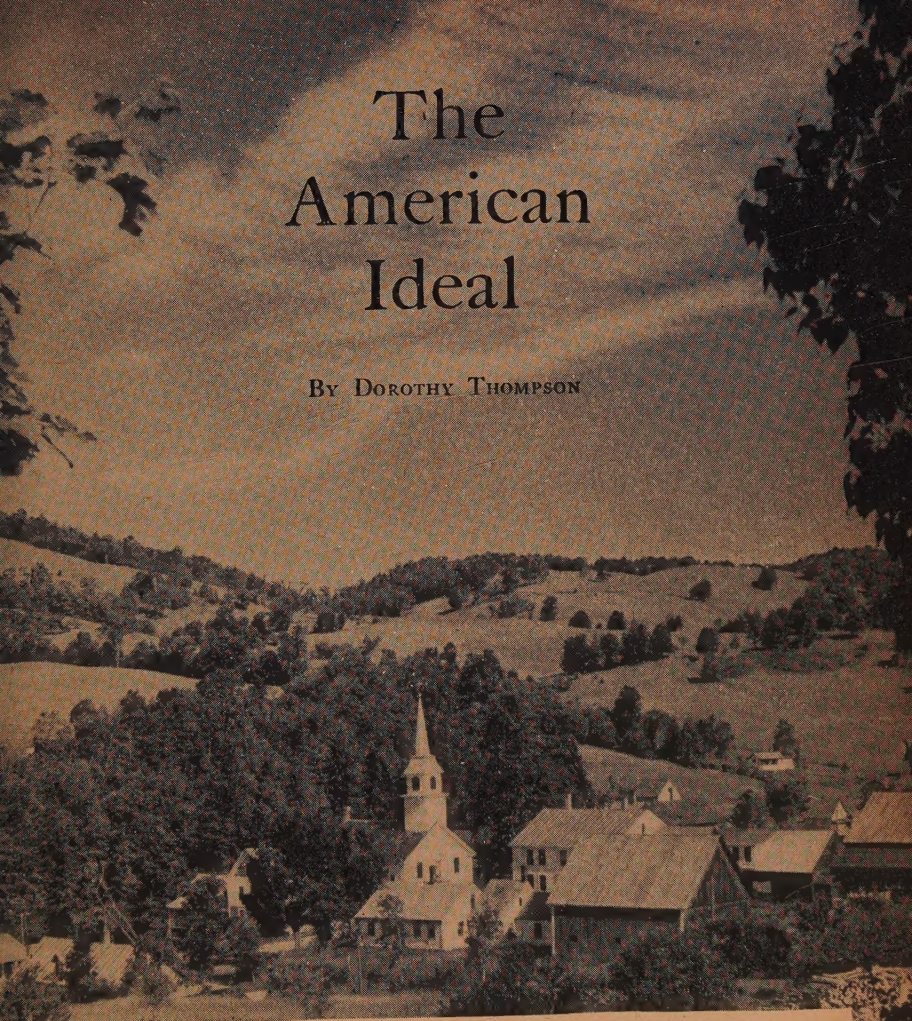
Assisting churches in relocating, planning mergers, re-orientating, in changing areas and communities

Supporting school infirmaries and health centers; the Ryder Memorial, Flint-Goodridge, Grants Hospitals

Developing a deeper religious experience in our nation which alone will bring in the new day tomorrow

The American Ideal

By Dorothy Thompson



The conception of man as a child of God—that is to say, as a soul, capable of choice, capable of reason, capable of developing and perfecting himself in the image of the ideal—is the basis of democracy.

This faith leads logically to a quite different social goal than the mechanistic conception. For under it the aim of a society must be to produce the largest possible number of good and great human beings.

And all action and attitudes of society will take into consideration the eventual effect upon the individual member of that society. It will ask: Does this or that contribute to making the last member of the corporate body a wiser, kinder, more courageous, more generous, more creative person?

This is the concept of Christianity whose adherents accept the Great Commandment which Jesus laid down as the sum of the law.

"Patriot Dream

By Margaret Slattery

OVER the tops of the evergreens and across the broad valley white with snow, I can see the myriad lights of the city twinkling and flashing in the gathering night. It is a beautiful world!

Or so I thought until a moment ago when over the radio came a voice giving the casualties of the last month on the battlefields of the world—a staggering figure. They were men, who had the right to life and laughter. It must never be again—never. There must be a new world tomorrow, and a new America tomorrow. . . .

Now the program has changed to a round table discussion for which I have been waiting. The men taking part are chosen representatives of various countries. The topic is "The Postwar World."

The discussion, for the most part vague and indefinite, has ended. Each member of the group had much to say about what his country felt it ought to receive; only once did anyone mention what each country must give. Yet the idea of getting without giving is madness. It has been tried for centuries and has utterly failed.

I wonder what I would have said had I been seated at that round table. I must think—think straight, with a terrible honesty that will not be content with words. I will think first of some things I do not want for the United States tomorrow.

I do not want our country to become the most powerful, most feared, most envied nation on earth. How can any thinking person want to condemn the land he loves to the fate of all imperialistic powers, the fate of Egypt, Persia, Greece, Rome and the rest—once mighty empires, now empty memories of past glory. No, I do not want our country to rule the world; I want it to serve the world.

I do not want our country to stand for freedom and justice for some, with the decisions as to which ones are to receive these priceless gifts determined by their geographical location, the color of their skin or their social status. I want justice for all—all the inarticulate, longing, despairing peoples, whose eager hands are reaching out toward the smallest ray of hope.

To whom, to what, I ask myself, can our country look for help in achieving this America of tomorrow?

To its homes? Yes, to some homes; to those in which parents believe that character is the greatest gift that they can give to their children—and are giving it.

To its schools, from the nursery class to the university? Yes, our country can look to some institutions in our great educational system. It can look to all that place the building of character above wealth, fame, popularity, reputation for scholarship or any other thing; all that teach students how to live in a democracy.

And our churches? Can our country look to them for help in building the costly roads that lead to a new life? Yes, despite their failures, the record shows that to churches to whom the two commands which Jesus Christ considered greatest of all are a goal to be achieved, our country may look with confidence for help.

The record of our churches in the struggle for the development of character and the attainment of freedom for mankind, is clear. One may read it in the heroic deeds of the centuries long before that band of weary, storm-tossed, daring pilgrims knelt on the wintry shore of a new continent and claimed it in the name of freedom for man—body and soul.

The living church has always been a thorn in the side of the imperialist and the superman. The Roman Empire paid little attention to Christian churches until they told the poor, the laborer and the slave that they were men with a just claim to all the rights of man; that they were brothers in a common human family; sons of a universal father. Of that concept the imperialistic mind was afraid, and it still is. Selfish, ambitious leaders and dishonest, self-seeking officials of every sort know deep down in their hearts that this Christian principle of the individual's worth can bring about their defeat.

Churches which are Christian in purpose and passion have only to call upon their spiritual resources for power. Will they? I don't know. Spiritual force is a costly thing and our churches are made up of people—millions of individuals. Some may not want a new America or a new world—only one in which they can have what they want.

Is that by any chance what I want? I wonder how much of the cost of a world where justice rules I am willing to pay. Nothing? What sacrifices am I prepared to make? None? Then I cannot have a world of justice, good will and peace, for it can never be built by words.

The time for action is here. God help me not to let mankind down.

Miss Slattery, lecturer and writer, is associate editor of our "Pilgrim Highroad."
Photograph from Black Star.

They will respond to a chu which challenges them to ma tain attitudes of dedication a great and worthy purp

A Purpose to Match Their Spirit

By Mildred H. McAfee

The nation is watching with pride and satisfaction the accomplishments of the men of the Army and Navy as they push forward on every front toward the day of victory and world peace.

No questions are more natural nor more frequent than those which ask what this military experience, combatant and non-combatant, is doing to the people who are involved directly in it. I am particularly interested in the effect of non-combatant military life on the religious interests of the women in uniform.

Of course we can start with the assurance that putting on a uniform does not make any automatic changes in the convictions of men or women. The girl who has been reared in a religious atmosphere and is interested in the work of the church does not lose that interest when she joins the Navy. By the same token the person who has never been introduced to the institutional practices of religion will not necessarily acquire that interest overnight in the service.

However, the first comment I want to make is that military service tends to change habits of religious observance. The young woman in training school who goes to church at nine o'clock on Sunday morning may well be the person who never thought of getting out to an early service. On the other hand, the girl assigned to active duty which sends her to her office Sunday morning may well be the person who never failed to attend church as a civilian. It is the rare naval officer or enlisted woman who can be sure enough of a permanent station to teach a Sunday School class or lead the young people's service with regularity. It is quite safe to assume that whatever the civilian habits of the woman in uniform, they have probably changed since she joined the service.

A second observation is that a military organization makes use of its religious functionaries in all kinds of practical ways. The chaplain tends to become a symbol of personal interest in the individual member of the service. With frequency and with genuine sentiment one hears references to the "Navy family" and "son" is a customary title for the sailor whose name is unknown to his commanding officer.

But within the family circle there are plenty of homesick youngsters. They need something more personal than official care for their well-being or even pride in their accomplishments. The chaplain is giving that "something more" to thousands of men and women.

A third comment is that life in the Navy—and I assume it to be true of the Army as well—cultivates a live and let live attitude toward people who differ from you. Not being able to escape by resigning your job or moving from the neighborhood, you learn to tolerate your associates.

There are contacts with men and women of different faiths from one's own. There is no escaping the observation that there is more to religion than the particular ritual associated with one's church at home.

★

Captain McAfee, center, is Commander of the WAVES. Chaplains direct their religious activities. One of them, left, conducts a service

★

Because of the wide variations in practice and opinion within the service, official religious observances are nonsectarian, but they are impressively meaningful. The military services, which deal with life and death, accept religion as inherent in their programs. Men and women learn that they can worship together, however divergent their theories or historic patterns of ecclesiastical behavior.

The sense of identification with the major concern of the nation is giving young women an experience which is essentially religious. Religious leaders through the ages have urged the voluntary dedication of the individual to the well-being of other people. Thousands of young people are now learning the validity of Christ's suggestion that the way to find life is to lose it.

What does all this mean for the organized institutions of religion which have sent American youth into military service and expect most of those young people to return? That is a major concern of the groups coöperating in the United Church Canvass. It seems to me essential for the religious leaders of our communities to realize that habits of religious observance can be altered without threatening basic religious purposes and convictions. Some young people will return with supreme satisfaction to reëstablish civilian practices. Others can be alienated from the communities to which they return if it is required of them that they revert to the forms which were satisfying before they went away.

They will expect the religious leaders of their communities to be as sincerely spiritual but as widely interested in personal and community affairs as is true of their chaplains. They will be sure that there is more to religion than a narrow sectarianism, and I prophesy they will be forever alienated from a church which is negative in its attitude toward other faiths instead of cooperating with them. Above all, they will respond to a church which challenges them to maintain the attitude of self-dedication to a great purpose which they have genuinely felt in their military experience.

No one who has shared in the operation of a war can fail to want direction for his thinking which will show him how the tragedy of war can be absorbed in human experience so that it can work together with the rest of experience for good. If they do not find it in the church they will look for it elsewhere. Surely the churches, as the agencies for transmitting the religious heritage of our nation, should be the agencies for answering the need of those men and women who have offered their youth in the time of the nation's need. May the religious institutions of America be ready to meet that challenge.

Photographs by courtesy of the United States Navy.

This article was written in the interest of the United Church Canvass. Write for information about the United Church Canvass.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments

Total for 7 months ending December 31, 1944—$37,092.81

The Emerging Vitalities of Our Time

By Truman B. Douglass

"That," said Betty, "is absolutely the most exciting thing I have ever heard . . . But I feel cheated! I was baptized and brought up a Congregationalist. Why hasn't someone told me all this before?"

The event which had struck Betty as so "exciting" was an account of some of the work carried on by our churches under the auspices of our Board of Home Missions.

Discount twenty per cent of what Betty said, if you like, in consideration of her natural ebullience. She is twenty-three—graduated two years ago from one of the better colleges of the East. At the moment she is a bit fed up, she says, with merely holding down a job, even though it's a very decent job.

"The trouble is," she explained, "that when I think of all that's going on in the world I feel as though I've been sitting on the sidelines at the Creation. And all the time I've a standing invitation to come down out of the grandstand, roll up my sleeves, pick up a chunk of chaos, and try to mold it into some kind of order. And now you tell me about some people in our churches who are doing just that kind of job. What do I have to do to get in on it?"

Later, thinking over our conversation, I decided that what had caught Betty's imagination and attention in the matter-of-fact recital of typical activities of our Board of Home Missions was a sense of the flesh-and-blood, down-to-earth character of our churches' ministries to our land and time.

They were brought down out of the Department of Resolutions and Fulminations where so much ecclesiastical effort seems to be expended and were given a certain earthy substance and body.

I decided that when these enterprises of our Board are set forth something of that quality which informed the vigorous life of the first century Christian community breaks through and is seen as a present reality. "The new language on the lips of those Christians was the language of love. But it was more than a language, it was a thing of power and action."

And I like to think that from that account of the homeland ministries of our Fellowship Betty gained some impression of our churches' message in our own time as "a thing of power and action," and that it was this that made it "exciting."

I hope there was also some intimation of that steady flame of human concern which keeps people going, year in and year out, in hard places, and that incandescence of devotion which illuminates humble and unpretentious tasks with an authentic splendor.

It is a matter of the greatest moment, I believe, that this "exciting" quality in the church's life and ministry shall be made known. The fact that when it *is* made known it grips the imagination and loyalty of young men and women is evidence of its aliveness today and a guarantee of the vigor of its thrust into tomorrow.

Our churches, says a wise friend of mine, must address themselves more directly to the "*emerging vitalities of our time.*" If our churches are to exercise any responsibility for the character of our civilization they cannot occupy themselves exclusively with a message of comfort, quiet beauty and resignation, important as these may be. They must speak to the hope and reality of America's tomorrow.

Recently there appeared in a student publication a letter from a young Army Air Force pilot, written while he was at a base in Louisiana:

"The armed forces offer the most authentic comment on what is to be expected after the war. You are going to have to reckon with an Army of restless young men.

"What substitute for excitement are you going to offer me who has four thousand horses at his fingertips, fifteen machine-guns to tear hell out of anything he chooses to set them on, tons of explosives he can release with a flick of the thumb to create an inferno for blocks around on the ground under him? What, I repeat, will you substitute for this?

"We are not all pining to go home as the soulful ads have it. Myself, I can't imagine what I'm going to do as a civilian again."

What are we going to offer as a "substitute for Army excitement"? Dare we answer: "Not any substitute, but the genuine excitement of service to Christ and his church"? It takes courage to say this, and a willingness to press beyond the facile piousness of such an answer. It takes faith in the desire and capacity of our churches and church members themselves to be blasted out of their inertia and complacency, to throw down the defenses of half-heartedness and welcome a passionate sense of mission which shall at once consume and miraculously give life.

We shall have this courage and faith and be able to interpret the church in terms which speak to the emerging vitalities of our time, when we identify ourselves with more of the specific enterprises wherein the Christian gospel has become in

fact "a thing of power and action."

To offer my personal testimony, I have known the work of our Board of Home Missions, as it serves our churches, intimately for only a single year. But in that time I, like Betty, have found myself excited by many things. . . .

By the service of the A.M.A., which for nearly a century has been helping to raise up a trained and responsible leadership for the Negro community, and has contributed in all probability more than any other single agency to the advancement of this section of our citizenry. . . .

By the increasing stature of our young leaders, workers with student groups and Pilgrim Fellowship, and by the sixty chaplains who have written to express the hope that a way may be opened for them to offer a ministry to students on college and university campuses. . . .

By the writers of books, the children's workers and the helpers of teachers who feel the urgency of renewing the Christian life of the family, who know that the family dinner table is the forerunner of the peace table, and who see clearly as they work with children how "in today already walks tomorrow." . . .

By the unheralded ministries of home missionary pastors in village and city—on the new frontiers—where community life is plastic and can be shaped in ways of neighborliness and trust. . . .

By the Race Relations Department, through which our Fellowship is bringing to bear its hundred years of experience and the ablest minds of today upon the most critical tension areas in our national life.

By the young minister and his wife who in their auto-trailer home are moving about with the migrant agricultural workers, identifying themselves with their neighbors, working beside them in fields and canneries, often speaking for them in the name of justice. . . .

Most of all, by the "emerging vitalities" within our churches themselves—the deeper realization that they are called to live their own authentic life of joy and victory whether the times be good or evil; the more serious concern, the quickened life of prayer and worship, the clearer sense of mission.

It would be strange, would it not, strange and inexpressibly tragic, if the young people of this generation, who have rediscovered in tumult and agony the truth of self-risking, were to find their spiritual home elsewhere than within our Christian churches?

But our churches, with their hospitality to all that is heroic, are here and alive—wherever they are pressing their mission, both at home and abroad.

Shall we not show it to them, prove it to them—by our loyalty, our gifts, our devotion? Some of them will say, with Betty, "Why hasn't someone told me all this before?"

Dare to do so today—by pledging yourself "courageously and substantially" to the varied enterprises of our churches which are working to make America's tomorrow fuller and richer and better!

Dr. Douglass is the Executive Vice-President of our Board of Home Missions.

Write for a copy of the new Board of Home Missions year-book, "Signposts," which describes the work of the Board in detail.

Introducing Future Citizens

By Ione Catton

Congregationalism has long been lending a hand at Ellis Island—introducing future citizens to the hopes and dreams of our America.

Several church groups are represented on the Island. Our own able and dynamic worker there is Mrs. Jennie Pratt. For over twenty years she has helped our immigrant friends by caring for and teaching their children, conducting English classes, helping with plans for finding homes or friends or work, giving cheer and counsel in personal problems.

Just now there is a wartime program on the Island. The type of work has entirely changed. On the Island are alien internees, Allied seamen, and some families of both. With a trained mind and a friendly heart, Mrs. Pratt serves in dozens of ways. Let us follow her through a day or so. . . .

On her way to the Island in the morning, she shops in New York for the detainees. They cannot leave the Island. Some men have only the clothing on their backs. She knows where to buy, economically and within their ability to pay, all sorts of personal articles and gifts for their families. Some have no money at all. A kindly Jewish merchant gave her three huge bundles of new clothing for a group of ragged boy seamen. Time drags for these men and they are desperate for something to do; she has just bought $100 worth of yarn for them to knit and weave, and wood for carving.

Every day she conducts classes in English. The seamen are eager to learn the language. They ask for dictionaries, Bibles and reading material.

On her way from office to dining room, she is followed by a mob of men.

"Mrs. Pratt, will you help me to read this letter?"

"Mrs. Pratt, I need some shoes. Here is all the money I have. Is it enough?"

"Can you give me something to read, Mrs. Pratt? Please!"

"Listen, Mrs. Pratt . . ."

Yes, listen! They need so much to talk to someone! And she is never too busy, too tired. This man doesn't know where his family is but he has

a picture of them, and he wants to talk about them. Another man wants to tell why he is on the Island, that it wasn't his fault, that he didn't have a chance to explain.

"Listen, Mrs. Pratt . . . ," all day long.

Some errands are not for material things. One detainee paces the floor, alone in a mob of people. Alone with anxiety, for his wife is very ill in a New York hospital. She has no one but him, and he cannot go to her. Is she better? Is she worse?

Mrs. Pratt dons her coat and gets through the crowd to New York. Later that day she hunts up the man.

"Your wife is better, my friend. I saw her in the hospital. I told her you are thinking of her all the time. She sends her love. She is going to get well, and soon."

"Oh, thank God, thank God! And bless you, Mrs. Pratt! Bless you!"

Then there are the papers, so many of them—to change the citizenship of the men, to legalize the status of men married to American wives, naturalization papers. Mrs. Pratt attends the hearings. Work on the papers is more than she can do by day because of the hundreds of interruptions and the calls of "Mrs. Pratt, will you . . .?"

So she takes stacks of papers home at night. She is an institution. She works with the force of a whole church.

When our missionaries return to now forbidden lands, some men there will welcome them, having learned here what the church thinks and means and does.

Help us to meet this opportunity at our gates. Help us to make good the promise, "I lift my lamp beside the golden door."

Almost in the shadow of the Statue of Liberty, Mrs. Pratt, left, works to bring small comforts and peace of mind to the men and their families who are interned upon Ellis Island

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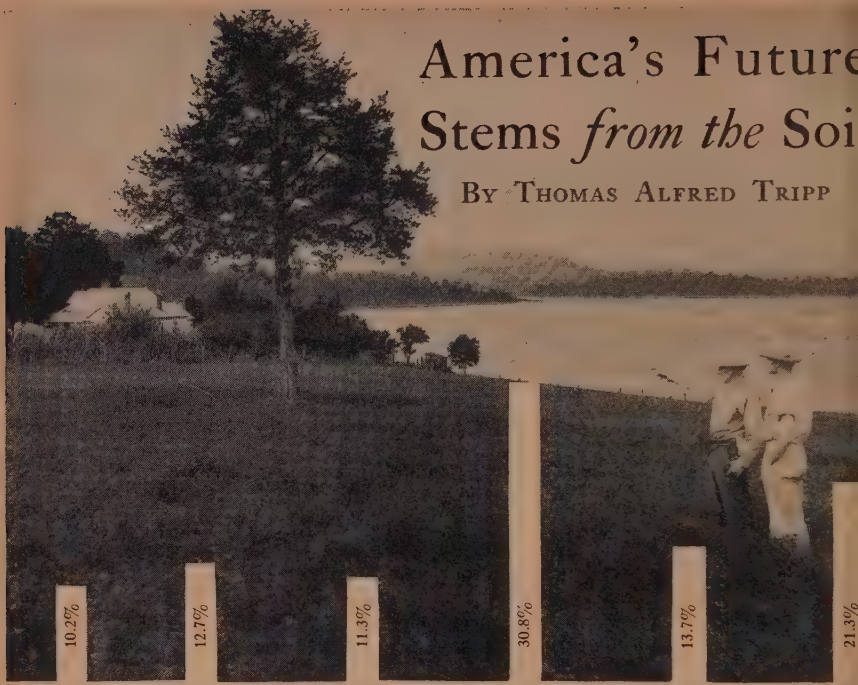
Miss Catton is Resource Secretary of the Missions Council.

Photographs at left and below from L. Bamberger and Black Star.

America's Future Stems *from the* Soi

By Thomas Alfred Tripp



LOCATION OF OUR CONGREGATIONAL CHRISTIAN CHURCHES

THERE can be no glorious tomorrow for the nation without a great rural civilization.

Hitler could not destroy France by capturing Paris. He forgot the thousands of peasant farmers who were all independent centers of resistance.

America's greatness stems from her rural elements also. Rich soil and plenty of it are among her greatest resources. Free men on free soil made her a nation of free speech and free conscience.

Farmers bear the youth that supply the population of our sterile cities. Sons and daughters of farmers and rural villagers resuscitate urban life with the blood plasma of sound bodies, clear heads and clean hearts. Only if America so conducts her affairs that her rural people prosper materially and spiritually can she have the thousand glorious tomorrows of which she dreams and for which she fights.

Look from a plane down upon the continent of rich farm land and village homes to gain confidence in America's future. See from a speeding Pullman a light in a distant farm house—perhaps a mother tending a sick child to rear it into tomorrow's leader. See rural America to know our country's strength for what may be ahead.

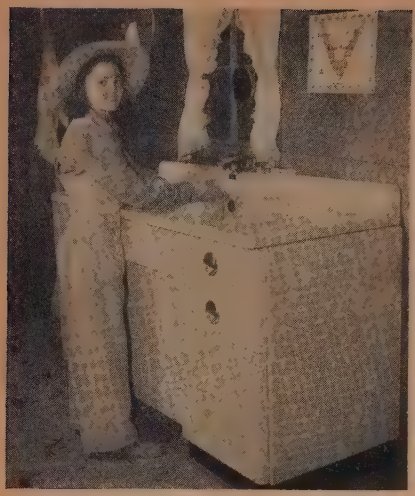
And do not overlook the rural church. It is there at the crossroads and on the main streets of America's tomorrow. Of all the organizations—good organizations working for rural welfare—our rural churches stand most firmly for the right and most

tenaciously when the need is the greatest.

It is simply not true that cities are the "strategic centers" for the churches. A denomination which has only urban churches will eventually die for lack of the life-springs of population which have their source in the rural church. The potential strength of our churches is to be found in rural communities.

Congregationalism is strong in New England where it has remained largely a rural church. Country, hamlet and town churches are in evidence everywhere in those states. Of course, there are the great city churches in Boston, Hartford, Providence, Bridgeport and other notable centers of population, but these were made possible by their hinterland "feeder" churches.

For these significant reasons your Board of Home Missions maintains an aggressive and far-sighted rural program. Its Town and Country Department tries to be helpful to rural parishes. (*See next page.*)



Our rural program has one major aim—to spiritualize our population at the grass-roots of the nation.

This is easier said than done, and the steps may seem inadequate. A few examples may be listed to illustrate.

1. *Keeping alive the rural philosophy.* Civilization needs this service. Cities are comfortable and their activities are often remote from the basic elements of existence. The rural philosophy has three fundamental tenets: land, work and family.

In rural life land is a natural resource for creating wealth; in the city land is valued as space, footage for the purposes of processing that which came from the land.

Manual labor pertains to farming and the character-building values of work may be lost to an urban civilization which depends largely upon machines and symbols of wealth.

Parents and children live and work in more intimate relationships on the farmstead than is possible for apartment dwellers whose adults scatter daily to offices and factories.

2. *Fellowship.* Urban dwellers see too much of each other; rural people not enough. Rural ministers are often lonely; in the plains and mountains this is the cause of their greatest need. One minister said recently, "I feel better now; a new Baptist pastor has come to our county. He is only thirty-nine miles away!"

At the National Convocation on the Church in Town and Country, held in Elgin, Illinois, last November, the delegates from our churches met for a discussion of common problems. The outcome of the session was the appointment of a committee to formulate plans for a Town and Country Fellowship for Congregational Christian churches. The Town and Country Committee of our Board of Home Missions is studying the suggested plan and is hopeful of more fellowship among our rural leaders.

3. *Spiritual welfare and unity of rural communities.* This goal found expression first in the larger parish movement. It continues today in the emphasis upon social religion in rural life. It will become of even greater significance in the future as more and more of our best seminary graduates set themselves to the task of being rural ministers, a specialty which many of the keenest students are selecting.

4. *Experimentation and research.* Parish surveys were once the butt of favorite jokes among rural leaders; today the average rural pastor is better prepared for analyzing his field and knows his people better than non-church leaders know their respective constituencies. Our rural experiments—such as Merom Rural Life Institute, Brick Rural Life Farm School and Pleasant Hill Community—are all evidence that the Board of Home Missions is taking a scientific as well as a religious interest in its rural opportunity, and in a richer, fuller, better life for America tomorrow.

Dr. Tripp is the Executive Secretary of the Town and Country Department of the Extension Division of the Board of Home Missions.

Photographs from Tennessee Valley Authority.

Strategic Areas Call for Churches

By Stanley U. North

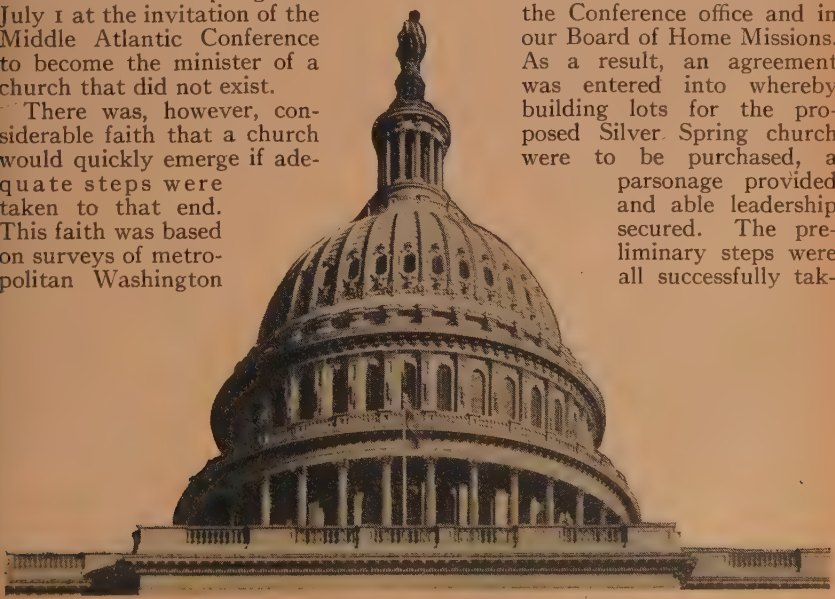
Believing in the locating of churches in all strategic areas, our Board of Home Missions is alerted to a new program in church extension which represents an altogether new departure from traditional practices.

On December 3, 1944, our Congregational Christian Church of Silver Spring, Maryland, was received into the Washington, D. C. Association. At the same time, seventy-one men and women were received into the membership of the new church.

This event represented the culmination of an intensive pastoral ministry by John F. McClelland who, with his family, moved to Silver Spring last July 1 at the invitation of the Middle Atlantic Conference to become the minister of a church that did not exist.

There was, however, considerable faith that a church would quickly emerge if adequate steps were taken to that end. This faith was based on surveys of metropolitan Washington made under the direction, first, of Albert T. Rasmussen, and later of Philip Widenhouse. The survey was sponsored by the Department of Research and Comity of the Washington Federation of Churches.

Prior to the establishment of the Comity Department, Protestantism in Washington had been highly competitive and cut-throat. Howard Stone Anderson and Fred S. Buschmeyer, along with others of our Washington Congregational ministry, were deeply concerned over Congregationalism's passiveness, despite the impact of tremendous "in-migration" upon the national capitol. That concern was made articulate at the Conference office and in our Board of Home Missions. As a result, an agreement was entered into whereby building lots for the proposed Silver Spring church were to be purchased, a parsonage provided and able leadership secured. The preliminary steps were all successfully tak-



en and on July 1, work was begun.

The Silver Spring experiment is unusually important because it represents a departure from traditional practices of our Board of Home Missions. The policy of the Board hitherto had been to give no leadership aid in self-supporting conferences and building aid only to pay off the last indebtedness on newly-built churches. In situations involving new neighborhoods, however, a church organization is non-existent. Both interest and resources are entirely potential. Their mobilization demands a sense of mission and imagination on the part of the wider Fellowship.

Other sections of the nation have likewise felt the pressure of war emergency migrations. There will, of course, be a readjustment with the end of hostilities, but many of the new communities will be permanent. This is especially true of Detroit, where our Greenfield Church is meeting now in a store, and the Grosse Point Church is using a school building.

It is likewise true of Seattle, where Superintendent Claton S. Rice has begun a church at Magnolia Bluffs, in a fine residential section that hitherto has had no church. Our Church Building Society made possible the purchase of a parsonage, while the Conference is providing the leadership.

The greatest population pressure has been felt by California, which

The primary class of our church at Silver Spring is taught by Mrs. Philip Widenhouse

This parsonage was bought by our Board of Home Missions for our Silver Spring pastor

has had an increase between April 1, 1940 and November 1, 1943, of over a million. The opportunities for new churches exceed the ability of Protestantism to serve them. Under the leadership of Superintendent Nelson C. Dreier, however, a fine concern is being evidenced. A new church will rise in Altadena as soon as building restrictions will permit. At San Marino, about three miles from our Oneonta Church, another new church is about to be born, largely through the efforts of Henry David Grey, whose able ministry is crowned by a sense of church statesmanship.

In Minneapolis, Superintendent Collins and Twin City Union Secretary, Nels F. Nordstrom, have prepared the way for the establishment of a new church in the Edina neighborhood, where a Congregational church ceased to exist prior to the emergence of the present fine neighborhood.

In St. Louis, Dr. Irvine Inglis of our Webster Grove Church, and Superintendent Charles Burger are exploring the possibility of establishing a new church at South Webster.

In Buffalo, where our churches have been reduced to two, but where we have been strengthened by a group of community churches entering our Fellowship, a new spirit is emerging.

Florida, which has also felt the pressure of new people in large numbers, has begun a new work at Surfside.

The pattern varies in different situations. At Belmont, outside of Boston, Plymouth Church, which lost its building through a fire, has seized the opportunity of relocating in a new neighborhood where it will be the only church, in contrast to its previous situation of being a comparatively weak church among many other churches. Our Manhasset Church, on Long Island, is meeting in a country club until it can erect its plant on a superb location which it has secured. Another New York church has created a surprisingly worshipful sanctuary from a two-car garage. Still another adapted a barracks building to church purposes to supplement a portable chapel.

Large cities, like Minneapolis, Buffalo, Toledo and Cleveland, are becoming more alert to the need for church extension, for as Dr. H. Paul Douglass puts it, "The urban church stands in a mighty precarious position."

In the process of social change, fine old churches lose their lives to the neighborhoods. Over a period of years the constituency will maintain its membership, but drastic social change means a plant without

These men met to erect a sign and cut grass on the site of our new Silver Spring church

This was the first communion service held for the new Silver Spring congregation

organizational strength. Some churches will merge to pool diminishing resources; others will relocate; still others will die. The real need, however, is for something much more statesmanlike than a crisis strategy.

A new alertness for church extension has emerged in the Board of Home Missions, as well as on the field. The Extension Division has requested its budget committee to provide $15,000 for leadership aid along the lines of the Silver Spring project. This proposal would make possible six to eight new churches in high-potential situations. The criteria for granting aid assume generous parsonage and building grants and loans, on the supposition that the churches so aided will move forward rapidly to self-support. In addition to these projects there will be others initiated and financed by Conferences, Associations and City Unions in which our Board of Home Missions will participate.

Let it be said in conclusion that all planning of your Board of Home Missions is non-sectarian and that all building will be done in coöperation with sister denominations on comity principles without which Protestantism is chaotic and self-defeating.

Mr. North is Secretary of the City Work Department of our Board of Home Missions' Church Extension Division.

Uncle Sam's Neglected Stepchild

By William C. Mather

The primary group in the building of America's tomorrow is the village family.

But the village or small town has been the neglected stepchild in rural social thinking in this country for many years. Rural sociologists study farmers, economists help farmers, and rural preachers minister to the souls of farmers. In general, when we have thought rural, we have thought farm.

Yet it has long been true that while the farm and its products dominate the rural scene, the village or small town has always had about one-third of the rural population. The census shows that in the future still larger proportions of rural people of the nation will live in villages and small towns.

The fact is that we know very little about American small towns. They comprise a sort of No-Man's

Land between the cities on one hand and the open fields on the other.

The suspicion that all is not well with the quality of life in our American small towns was first awakened when, in the course of a study of normal family life, I separated the 200 families that formed the materials of my research into four groups: farm, town, small city and large city.

To my surprise, the town families (in either villages or towns under 5,000 population) displayed a great deal more estrangement between parents, and between parents and children, and a very high degree of dissatisfaction with their home life on the part of the children than did any of the other three residence-groups of families. The individuals in the town families went pretty much their own way. Strangely enough, there was a great desire on the part of the children to have families of their own, their wish for marriage and children far exceeding that of families in other residence-groups.

Two years ago a study of the sex lives of over 1,300 college students indicated that village boys and girls had considerably more pre-marital sex relations than did those who were reared in other locations. That, too, is a sign of lack of security and emotional stability in the home.

The American Council of Education study of Maryland youth, embracing over 13,000 young people, reported that, if the Maryland youth who were dissatisfied with their place of residence should move to the place they desire, the farms would lose 6.2 per cent, the larger towns 14.5 per cent and the villages would lose 58.5 per cent, the cities, of course, picking up the losses. That does not look as if village life were very attractive to village youth.

The whole picture is one of individualism, frustration and emotional upset to a degree that we have not been accustomed to associating with village life.

Part of it may be explained by the fact that villages in general have not had a happy time in recent years. The paving of roads has put village stores in direct

The following materials on home and family life are made available by our denomination for your use:

Committee on the Christian Family: sponsored by National Women's Fellowship and Division of Christian Education of the Board of Home Missions. Dr. Paul Reynolds, 19 South La Salle Street, Chicago, is Executive Secretary of the Committee. *Children's Religion*, monthly magazine published by the Pilgrim Press, $1.50 per year; *Family Life Study Packet*, "The Home in Time of War and Change," Council for Social Action, fifty cents; *The Family*, by Grace Loucks Elliott and Thomas Alfred Tripp, *Social Action* for February, 1942, fifteen cents; *Fuzzy Wuzzy Angels*, recorded radio programs for local stations, Radio Department, Board of Home Missions.

competition with large city stores. Then, too, the city dominates our civilization today: city occupations, city behavior, city recreations, city clothes, all set the standard, and there are some city things which the village and small town are simply too small to have.

Families living in such a social environment are necessarily affected by it. They become cynical, they lose faith in themselves, they abandon religion and morality. To use an old-fashioned but expressive word, they sin. To use a more modern and academic phrase, these frustrated individuals suffer personality deterioration. But in either language, they need religion.

In the first place—they need a religion which gives them a fitting estimate of the values of life. It is obviously impossible to have a great factory or large department store in a village. Mammon should cease to be the god of the villager. He must have a religion that puts high premium upon the simple things of life, that values the goodness of living above the length of the wheel-base of the family car.

In the second place—they need a religion which exalts the worth of the individual man, and gives him a feeling of self-respect. "Oh, to be nothing, nothing," is no fit song for a villager to be singing in church these days.

In the third place—village dwellers need a religion that can give them adequate standards of conduct for the modern world. The religion of the village family must be one which has a sane, sensible, healthy set of moral and ethical codes which it can present frankly and vigorously.

In the fourth place—the religion of the village must provide an outlet for the affections of village children who live in families where little affection is displayed. They want to love someone, and to be loved by someone. Religion can make a powerful appeal to the emotions of an adolescent by establishing a personal relationship between him and Jesus of Nazareth. Such a love is clean and exalting for the soul.

There is a fifth need—the need for companionship or fellowship. The village is the last stronghold of individualism in modern life, but it can be carried so far as to give one the sense of being all alone in the world. Village religion needs to stress the community of the brethren.

The village family needs a religion which will hold it together. It needs a religion which will so impress its members with the value of group life that if they go away from the village and the family to live in the city, they will feel the strength of that fellowship following after them even as did the disciples on the road to Emmaus.

Professor Mather is a member of the Department of Sociology and Economics, Franklin College, Franklin, Indiana. Photographs from Black Star.

YESTERDAY'S ATTAINMENTS

TODAY'S ACHIEVEMENTS

TOMORROW'S OBJECTIVES

By Mary M. Lago

In this land, where the tomorrows give promise and strength to those who dare to look ahead, work and have faith, your Board of Home Missions, representing the merger of various historical agencies, has labored consistently with a faith in the future of America.

"The design of the American Home Missionary Society is to promote the religious benefit of a great and growing nation."

So stated the first issue of *The Home Missionary* in May, 1828, two years after the founding in New York of the American Home Missionary Society. Our Congregational Education Society had already been at work in Massachusetts for ten years.

Organized at the time the westward movement of population was beginning, the field workers of the Society followed the expanding frontiers.

In 1845 there were 680 missionaries serving in fields extending to the Rocky Mountains. Within the next decade the American Congregational Union, forerunner of our Church Building Society, was founded. By 1882 "there was not a western state or territory in which Congregationalism was not represented."

Born of a dramatic social situation, the American Missionary Association was formed in 1846 from four earlier bodies dedicated to the welfare of the slaves.

The A.M.A. established the first school for Freedmen south of the Mason and Dixon line in 1861 at Hampton, Virginia. Four years later it requested our Congregational National Council, meeting in Boston, for $250,000.00 for its program, marking the beginning of substantial support of the A.M.A. by our churches. Howard and Fisk Universities were founded in 1866; Atlanta in 1869; and half a dozen other schools were organized in other southern states.

In 1885 the Board of Ministerial Relief was formed. The American Home Missionary Society became the Congregational Home Missionary Society in 1893.

The Congregational Christian merger was effected in 1929. In 1936 the General Council recommended that the work of the seven boards be coördinated under a new corporation to be known as our Board of Home Missions. Through almost a decade of growing service, the wisdom of this plan has been fully demonstrated.

And so, through the Civil War, the Reconstruction Period, the Spanish-American War, World War I, and now World War II, our Congregational Christian churches have discharged courageously their commission of witness, fellowship and worship "for the religious benefit of a great and growing nation."

A partial glimpse of its service is illustrated in the pictomap on the following pages.

Pledge to support "substantially and courageou

This pictomap gives a partial view of the nation-wide service program of your Board of Home Missions and shows you where your mission or benevolence dollars are invested in the making of a Christian America tomorrow

e Program of your Board of Home Missions

Ministers Go Back To School

By Ernest M. Halliday

To renew the faith, sharpen the intellects and strengthen the hearts of our ministers for the building of our churches in America's tomorrow, our Board of Home Missions will conduct two pastors' schools or institutes this summer.

The first of these was held in the summer of 1941, at Deering, New Hampshire. It was sponsored by our Board of Home Missions in the fulfillment of its function as an agency with a broad charter which concerns itself with the life of all our churches and the strengthening of our entire ministry.

That the results of the plan have been measurably realized, both at Deering and at our Sylvan Dale School in Colorado, has been shown by the many letters which have come in from former students.

"A month has passed now since the Deering school, but it is yet as fresh in my experience as yesterday. The spirit and fellowship were as rich as the instruction we received."

"A month for study is an unheard-of luxury in the recent years of my experience."

And these are typical reactions.

Deering, tucked away in the lovely hills of south central New Hampshire, is seven miles from the village of Hillsboro, fifty-eight from Portsmouth and 117 from Boston. It is literally "right out in the country." Its ample acreage affords plenty of

Our church at Deering is a typical village church, the center of community activity

room, and its buildings, while in no sense ostentatious, provide accommodation in excess of the needs of the school. Chapel, dining hall, classrooms, library, faculty house—these are grouped around a central circle, while farther away nestle the smaller cabins assigned to students. It is preëminently a place for simple living—no rushing traffic, no noise of passing trains, no movies.

Each day at Deering began with matins and closed with evening prayers. Forenoons were devoted to class work; afternoons to study, recreation and counseling with leaders; evenings to lectures and entertainment.

Gas and food rationing made it

seem unwise to continue the school in 1943 and 1944.

At Sylvan Dale, Colorado, however, the opposite course was followed as the difficulties of travel and of the provision of food were successfully surmounted. It has been decided, therefore, that the Deering School will be revived this coming summer. Moreover, what was at first an experiment at Deering now bids fair to become a permanent feature of our Home Board program, for Dr. Eleanor A. Campbell, who established the Deering Community Center some years ago as a memorial to her daughter, has given the entire property to the Board.

In general, the Deering school will recruit its students from territory east of the Mississippi. Pastors wishing to attend should apply to their state superintendents, to each of whom a quota will be assigned. Total attendance must be limited to fewer than a hundred. The only expense involved is for transportation and personal laundry service. The Board furnishes bed, board and books, free of charge.

Rustic cabins like these house the students at our Deering Summer School for ministers

Plan now to go to Deering! You will say with past graduates of the school, "Deering was one of the most salient events of my life."

Dr. Halliday is General Secretary of the Church Extension Division of our Board of Home Missions.

This is a typical group of ministers attending the Deering Pastors' School. Dr. Ernest Halliday, the General Secretary of our Church Extension Division, stands at the right

A Ministry of Reconciliation

Good leaders need good literature. Write to the A.M.A., 287 Fourth Avenue, New York 10, N. Y., for materials of use in planning your race relations programs

By Edmonia W. Grant

The test of American democracy tomorrow will be the status of its minority groups.

Will they have the same privileges, the same securities, as well as the same responsibilities, as others?

To work toward this goal, the Race Relations Division of the American Missionary Association of our Board of Home Missions was created—to establish "non-institutional ministries of reconciliation in communities of acute Negro-white tension in the United States."

It is a program which makes available experienced and resourceful persons who are well equipped to deal with problems of race relations, to aid communities in dealing with their crisis situations, and in developing community action programs whose operation achieves progressively more democratic community living.

Further, it is concerned with a general program of education in racial democracy with all American people, but developed particularly through the channels of the Congregational Christian churches and other coöperating institutions and organizations.

The A.M.A.'s race relations program achieved national recognition during July of 1944 when it held a Race Relations Institute at Fisk University in Nashville, Tennessee, for three weeks of intensive study of current problems and methods in race relations. The Institute was

attended by 137 Negro and white community leaders. So successful was the venture that it was decided that the Institute should be held annually and that state institutes of race relations should be held wherever state sponsorship warrants. Arkansas is now planning to conduct the first state institute on race relations sponsored by the A.M.A.

A distinctive feature of the A.M.A.

program in race relations is the "common ground" work which is the action front where generalists and specialists work with the community experiencing great racial tension, to effect settlement at the highest level of compromise. In 1943–44 this work included a self-survey in San Francisco, California, and work where racial tensions were acute in Mobile, Alabama, and in Detroit, Michigan.

An especially valuable service from a specialist was rendered the public school system of Detroit in the initiation of a program of intercultural education. This service is available to cities where large numbers of newcomers in the schools have intensified the problems of race relations to the extent that the system is willing to accept help from outside.

A new phase of common ground work, being introduced in the fall of 1944, is work with youth groups designed to bring together in friendly association youth of different racial and cultural backgrounds in order that they might come to know each other and work out their common problems. Except within the denomination, work with youth will be concentrated largely in the South in the establishing of inter-collegiate councils in localities where both white and Negro colleges and universities are located. Work with high school and employed youth will also be included in the program.

Another new program is work with ministers in the Congregational Christian churches, and with interdenominational ministers' alliances, with local church councils, and with denominational meetings, helping these groups to plan a program in racial integration and to execute the next steps needed in their programs. The A.M.A. is participating in a commission to study the church and American minorities being sponsored by the Federal Council of

Churches. This study should provide basic factual information useful for work with ministers.

One of the most significant research studies now in process is that of restrictive covenants in housing. These covenants operate to exclude sometimes all non-white people and at other times only Negroes from an area. An understanding of the motivations behind the covenants as well as the effect of their operation is essential to discussions about the removal of covenants.

Materials of many kinds will be produced and made available for use within and outside the Congregational Christian churches. Forthcoming pamphlets include (1) a short description of past and present race relations programs of the A.M.A., (2) "What Local Churches Can Do in Race Relations," and (3) a popular presentation of the current problems of Negro Americans.

Movies, radio programs, and posters will be available. "The Races of Mankind," an exhibit which gives graphic presentation to significant findings of science about race and culture, prepared by the Cranbrook Institute of Science and circulated by the Race Relations Division of the A.M.A., is now available for display in libraries and other public buildings, colleges, Y.W.C.A.'s and Y.M.C.A.'s on request at a nominal fee.

Mrs. Grant is Educational Director of the Race Relations Department of our American Missionary Association.

Photographs from Children's Bureau, U. S. Department of Labor; Office of War Information; and Katherine Joseph, ILGWU.

Kits and Clothing

Our chaplains are requesting sewing kits for service men in larger quantities than we are able to supply.

Your help is needed in making these simple, but important items.

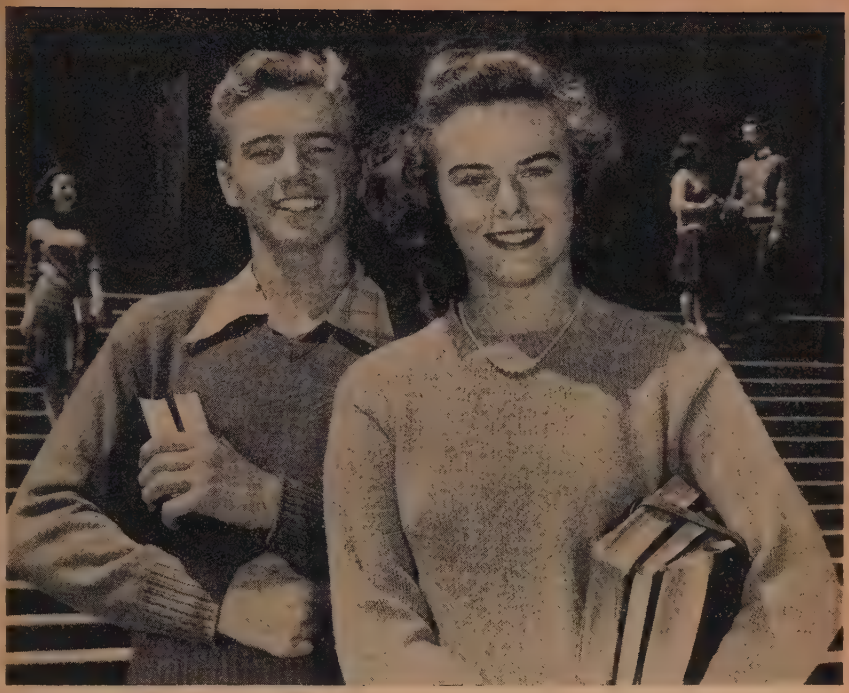
Material for two dozen kits costs $2.50. Order from our Service Committee, 289 Fourth Ave., New York 10, N. Y.

Here's a brand new project for young and old. "Weave-It" frames are available to make warm, new blankets for overseas relief purposes.

Full instructions and materials from your Service Committee, 289 Fourth Ave., New York 10, N. Y. Price $1.50, plus the mailing charges.

1. *Send clothing for War Relief to our Congregational Christian Clothing Warehouse, 31 East 35th St., New York City, for distribution by our workers overseas. Write to us for full information about needs and requirements.*

2. *You can also send your clothing for War Relief to a regional collection center of any of the national war relief agencies. Inquire locally for address, or write to your Service Committee, 289 Fourth Ave., New York 10, N. Y.*



The Citizens *of* America's Tomorrow

By Harry Thomas Stock

Forty-five thousand college alumni are bound to have some influence upon the character of American civilization.

Before the war there were that many Congregational Christian students in the colleges, universities and professional schools each year.

After the war the number will increase greatly as the G.I. Bill of Rights enables thousands of soldiers to secure a college education and as many return to our campuses whose education was interrupted or postponed by the war.

What happens to our young people during these crucial school and college years? Will they become better Christians or will they take a four-year vacation—perhaps a permanent vacation—from religion? Will they become enthusiastic workers in our churches after graduation or will they join the multitude of the unchurched? Will they be prophets and pioneers of a Christian world order or will they support the forces of racial, class and national selfishness?

The answer depends, in part, upon what their homes did for them in childhood. It depends, too, upon

The April issue of "The Missionary Herald" will be devoted to a presentation of the work of our Christian colleges. Their place and contribution in the America of tomorrow will be discussed by Robert L. Stubbs, Fred L. Brownlee, Henry P. Van Dusen, Harry Thomas Stock, and other distinguished educators.

Ministers should begin now to make plans for observing College Day, April 15, in our churches. A special brochure of six pages, illustrated in two colors, will be available for church distribution. It is written by William E. McCormack, minister of the First Congregational Church of Springfield, Massachusetts.

Write now to the Missions Council, 287 Fourth Avenue, New York 10, N. Y. or to the author of this article, at 14 Beacon Street, Boston 8, Mass., for this brochure and for other information and suggestions about the observance of College Day in our churches.

how well their pastors and adult counselors prepared them for the experiences of college. It makes a difference whether they attend a Christian college or whether they spend four years in an atmosphere which is pagan or indifferent to religion.

The denomination at large has a responsibility to all of these students. Our churches must follow them with a vital spiritual ministry, wherever they go—whether to a Christian college or a state university. They are being "educated for life"—but for what kind of life?

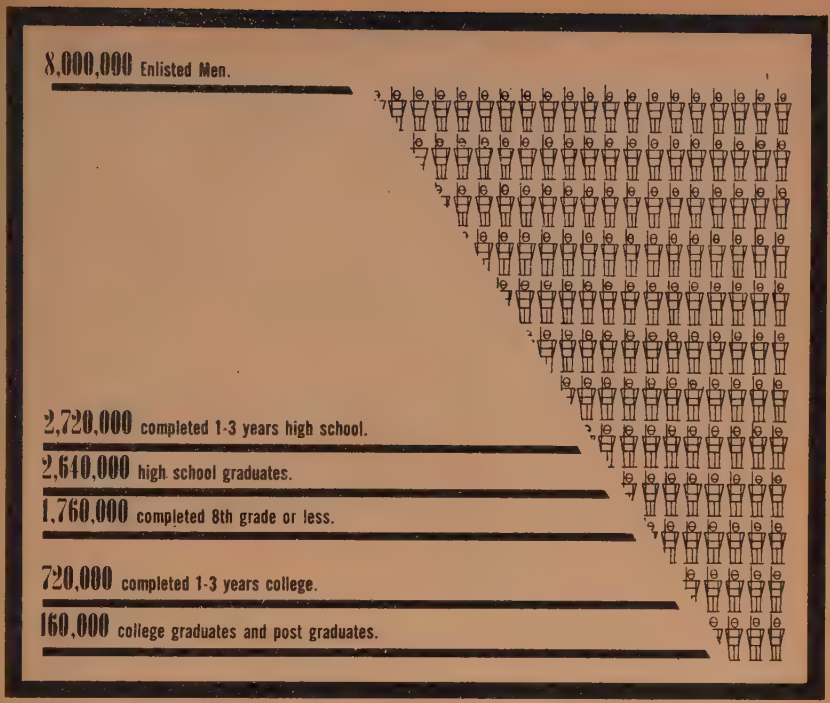
Another generation of Congregationalists had a deep conviction in this matter. They matched their concern for the students with generous gifts which helped to maintain Christian colleges and supported church centers at state universities. That strong conviction and that generous giving have been lacking in recent years.

But there are signs that we are about to experience a great awakening. Pastors insist that the colleges and universities shall provide their young people with a Christian type of higher education. College presidents ask that pastors send them freshmen who know something about religion! Parents demand that those who teach in the colleges and universities shall not be neutral in matters of faith and morality. Our denomination is trying to find ways by which its young people may be surrounded by Christian influences while they are away at school.

This means that we shall strengthen our own colleges, those which helped to build our churches in the days of the shifting frontier, those that are now avowedly Christian and support the purposes of the church. We shall seek to turn a larger proportion of our high school graduates to such colleges. Recognizing that a majority of our students at present do not attend institutions of this type we shall maintain strong church centers at the great state universities and shall provide the best pastoral leadership to be found. It has been abundantly demonstrated that impressive religious results are achieved where this is done.

In January a group of college presidents and student workers met with the Policy and Planning Committee of the Board of Home Missions to discover ways by which the college and church together may make the higher education of our youth more truly Christian. The college presidents took their stand upon a Christian platform and affirmed their loyalty to the church of their origin.

It became clear that we ought immediately to establish strong centers of religious work at twenty or more universities and state colleges. The Board members agreed that the present situation is critical and that a major purpose during the next


8,000,000 Enlisted Men.
2,720,000 completed 1-3 years high school.
2,640,000 high school graduates.
1,760,000 completed 8th grade or less.
720,000 completed 1-3 years college.
160,000 college graduates and post graduates.

Only 160,000 of our 8,000,000 enlisted soldiers are college graduates. Many thousands more will enter college after the war through the government plan for education

few years should be to enable the Division of Christian Education to render an adequate ministry to its nation-wide student parish.

An enterprise of such scope calls for money—new money. It is the kind of investment which should challenge men and women who could provide large gifts to establish a permanent endowment for the colleges and for student work. It is a program which touches the life of every church, for some young people from most of our parishes go away to college, and graduates go back to most communities. Only by a substantial and courageous increase in the giving of all of us can this important phase of our forward-moving denominational program be undertaken and continued.

April 15 has been designated as College Day by the Missions Council. Upon this Sunday pastors will interpret the present scope of our work with students and discuss the crisis in higher education. Members of the faculties of Congregational Christian colleges and university pastors will speak in the pulpits of many churches. Parents and young people will face the importance of choosing the right college.

And it is hoped that generous gifts will be made to the state conferences and the Board of Home Missions so that our ministry to students may be greatly strengthened at once.

Dr. Stock is General Secretary of our Board of Home Missions' Division of Christian Education. Photograph courtesy of the Studebaker Corporation.

AMERICA'S first responsibility for tomorrow's world and her immediate problem after the winning of the war is to make her boasted democracy real to her minority groups here at home.

These tensions can be relieved in their various areas most constructively and satisfactorily where a mutually coöperative program of living and working together can be worked out by an equally responsible, intelligent and farsighted group of citizens, representing both races on a basis of mutual respect and confidence. This technique has rarely failed when sincerely and honestly tried.

For nearly a hundred years the American Missionary Association of our Board of Home Missions, through its schools and colleges throughout the South, and in the more recent years throughout the nation, has helped to train such groups for countless communities.

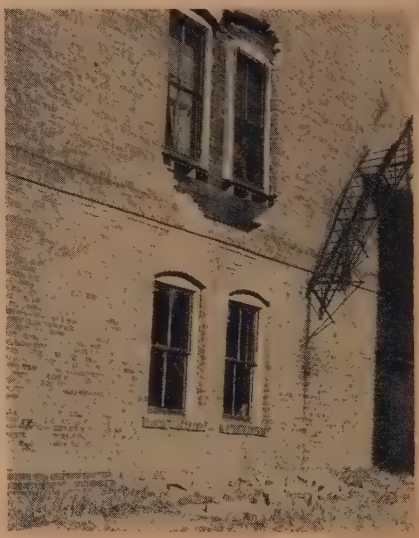
Tougaloo College, one of the six accredited liberal arts colleges sponsored by the A.M.A., has for seventy-five years been serving the educational needs of the Negroes in the state of Mississippi and helping to increase in that state the number of such groups of trained Christian Negro leaders.

New Dormito

BY JU

The administration and faculty of Tougaloo College has been very conscious, not only of the dire educational needs of the state of Mississippi

The girls at Tougaloo need a dormitory in which they can live and study comfortably



or Tougaloo!

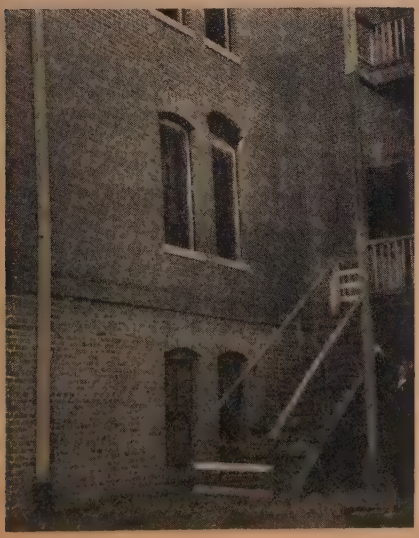
ROSS

and of the South, but also of the unparalleled opportunity for meeting that need through a revised curriculum and a physical plant more commensurate to the needs of the men who will be returning from training and service in our armed forces.

For the past two years the faculty has been studying the revision of its curriculum to meet these needs. The administration has also been working toward the improvement of its physical equipment and is happy to report a definite achievement in this direction.

The year 1944 completed the seventy-fifth year of Tougaloo College's service to the cause of the education of Negroes in Mississippi. Looking toward the celebration of its Golden Jubilee, Tougaloo College adopted an anniversary project of $75,000 for a building fund with which to erect a new girls' dormitory, which was considered the most pressing physical need of the college.

The rear entrance to the dormitory was closed as protection against falling bricks



The American Missionary Association Division of the Board of Home Missions offered to provide $25,000 of this amount when the other $50,000 was in hand. At the time of the Missions Council meeting in Cleveland last winter the fund amounted to about $6,000. The Missions Council voted to give this project a special priority as part of a $300,000 building project for four

Board of Home Missions institutions: Tillotson College, LeMoyne College, Pleasant Hill Academy and Tougaloo College. Miss Helen Frances Smith, of the Promotional Staff, was assigned to assist Tougaloo in raising its fund.

Just before commencement in May, 1944, in time to announce the fact at the anniversary exercises, the Women's Home Missionary Union of the Congregational churches of Massachusetts added $25,000 to the sum offered by the A.M.A., payable when the balance had been raised. At that time the funds for this purpose in the college treasury had grown to about $13,000 so that the total pledges and cash raised by the commencement season was approximately $63,000. Since then the fund has steadily grown so that there is in hand, in cash, plus the two funds of $25,000 each, $72,277.28. Thus, the fund is nearing its goal and it is hoped that the entire amount will be secured so that the building can be started early this spring to be ready for use next fall when the boys begin to come back. At the present time, to meet the emergency caused by the condemnation of the old building, the college girls are housed in the boys' dormitory.

There remains to be raised on the Anniversary Fund, not quite $3,000. It is expected that $10,000 additional will be needed for the proper furnishing and equipment of the building. Our Tougaloo student body and staff, desiring to have a share in this achievement, have assumed the responsibility of raising $1,000 toward this fund.

The officers of Tougaloo appreciate deeply the interest which our friends have demonstrated—it is evidence to us that Tougaloo has a role to play in making America's tomorrow.

Friends of Tougaloo who desire to participate in this anniversary fund or to help furnish the building may send their gifts to Miss Marguerite Dixon, Treasurer, or to President Judson L. Cross, Tougaloo College, Tougaloo, Mississippi.

Dr. Cross is President of Tougaloo College.

The walls of the girls' dormitory at Tougaloo College have had to be shored in order to prevent their sinking and collapsing. Obviously, a new building was needed

...*from* $153,000 in 1943 *to* $185,482 in 1944!!

By Frank J. Scribner

When the Unit Plan was instituted in 1942 it was expected that it would continue for ten years. At that time it was realized that, although ten years of the Unit Plan would see the Original Plan annuities through their time of maximum load, it would leave unprovided for a period between the close of the Unit Plan and the time when apportionment giving plus appropriations from Boards and Conferences could meet the need.

The generous action of the Boards and Conferences in 1944, by which a Special Reserve was created for use when the Unit Plan should be over, closed that gap. It is now possible to say that when the Unit Plan is completed the problem of the Original Plan annuities will be solved for all time to come.

The response of our Congregational givers has been magnificent. The early months of 1944 showed gifts consistently ahead of the corresponding period in 1943, and by the middle of the year the gain was approximately $20,000. As the year drew to a close the total figure crept up, until on the morning of the day set for closing the books it stood at $165,000. Then came a perfect flood of returns on the last day that brought the final total to $185,482.24 —$32,000 above 1943, and $65,000 above the annual quota of $120,000.

The question in everyone's mind is, of course, this. How much nearer has the Unit Plan been brought to the end of its task by 1944's splendid results?

The question would be easy to answer if the Unit Plan were the only factor involved in the payment of Original Plan annuities. But there are at least five others: (a) The interest to be received during the coming years upon Annuity Fund investments; (b) the distributable income of the Pilgrim Memorial Fund; (c) Annuity Fund receipts from the budgeted apportionment; (d) the special appropriations to the Annuity Fund by the Boards and Conferences; (e) the mortality experience of the members of the Original Plan. The life of the Original Plan extends many years into the future, and there is all too much possibility of variation in one or more of the above factors. Any statement of the future needs of the Unit Plan must be based upon a conservative estimate of the Annuity Fund's other sources of income applicable to Original Plan annuities.

After a careful study of facts and figures, and a conscientious effort to be conservative in estimating other sources of income, the officers of the Annuity Fund announce that the Unit Plan has been shortened by one full year from the time originally contemplated. Six more years in each of which the Unit Plan receives $120,000, or a shorter time if the annual receipts are larger than $120,000, will bring us to the point where the Original Plan annuities are secure for all time.

The officers of the Annuity Fund hope that the acceleration will prove to be more than that, but they dare not predict it definitely.

Conqu
Frees Missionari

By W

As American tanks crashed through the gate of the Santo Tomas University internment camp in Manila on Sunday, February 4, it symbolized not only General MacArthur's concern for the thousands of Americans whom he had left behind three years ago, but the intense concern of hundreds of American families and our Congregational Christian churches.

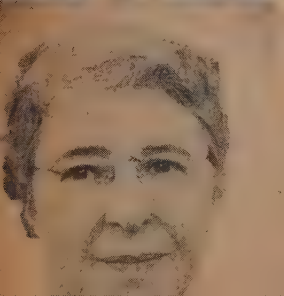
For in Santo Tomas, according to our latest report, were the following Congregational Christian missionaries:

The Rev. Frank Cary of Japan; the Rev. and Mrs. E. L. Nolting of our Madura Mission in India; Miss E. Frances Thompson and Mrs. F. J. Woodward of the Philippine Mission. Lt. Commander Herbert C. Brokenshire, in charge of our mission hospital at Davao in the Philippines, but since 1941 on leave for service with the U. S. Navy, was in military prison.

"We shouted with joy when the American cavalrymen dashed into the grounds of the ancient university" cabled one of the American internees, and we rejoice upon the receipt of word through official channels that those in Santo Tomas survived the experience and are in fair health.

But as of this date no word has been received concerning the welfare of the Rev. Darley Downs of the Japan Mission, Miss Valley L. Nelson of the North China Mission, and the Rev. and Mrs. Alvin H. Scaff of the Philippine Mission who have all been at Los

Reading down—Edward L. Nolting, Miss E. Frances Thompson, Frank Cary, Mrs. Edward L. Nolting, Lt. Commander Herbert C. Brokenshire, Mrs. Frank J. Woodward



Manila
om Santo Tomas

IRFIELD

Banos internment camp, fifty miles south of Manila on the other side of Laguna de Bay.

Apparently still awaiting liberation at the internment camp at Baguio, 175 miles north of Manila and still within the Japanese lines, are the Rev. and Mrs. Walter C. Tong and their three children.

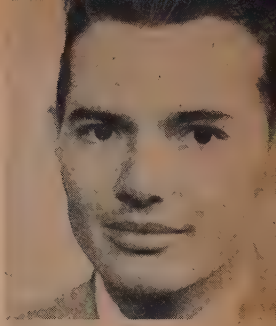
Detailed word concerning all of these missionaries will be forwarded to their families and friends immediately upon receipt.

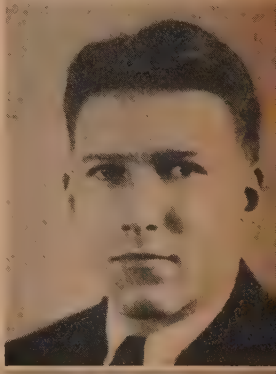
It is our belief that all of these missionaries will be given government transportation back to this country as rapidly as possible, although many internees are reported desirous of remaining.

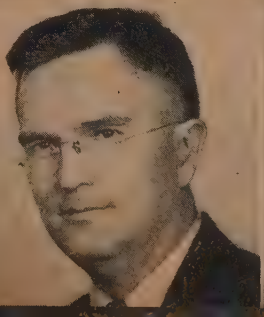
Dramatic as is the liberation of these missionaries, there will probably be no word from the thousands of our fellow-Christians on Mindanao and Negros with whom they were working before internment. Word from them, as from the still-occupied islands in the Marshalls and Carolines, must await the decisions of overall strategy.

Reversion to Type

Mr. and Mrs. William D. Webb, en route to the principalship of the Mt. Silinda School in the East Africa Mission, report that they have got as far as Buenos Aires, but that "the only hope of leaving (there) before June would seem to be a 1000-ton,







Reading down—Alvin H. Scaff, Mrs. Alvin H. Scaff, Walter Curtis Tong, Mrs. Walter Curtis Tong, Darley Downs, Miss Valley L. Nelson

Argentina-owned, flour-laden, Cape Town-bound three-master with auxiliary motor," and that they are planning to take that about March 1. Other missionaries en route to China went across to Cape Town by this or a similar vessel, so it looks as if these also might revert to the mode of travel that held for the first half-century of the Board's work.

Rev. Joseph Moulton, on his way back alone to his work in the Marathi Mission, has sailed for India recently in a vessel with hope of more rapid progress.

A cable from Cairo received February 5, reported that President Ernest W. Riggs and his party had arrived there. The ladies were expecting to start for their destinations in Syria and Turkey soon. President Riggs' further plans were not reported; but he added the good word: "All well."

New Missionaries Reach Mexico

For the first time in almost fifteen years, a new missionary family has been sent to Mexico. Mr. and Mrs. Lawrence L. Stanton (Larry and Connie) reached Guadalajara on February 18 and continued their study of Spanish in preparation for their life work.

Journeys and Delays

Miss Grace M. Boynton from West China is reported to have left India on her way to America. Accompanying her is Miss Myra L. Sawyer, formerly of the North China Mission, now under the Methodist Board of Missions.

Rev. James A. Hunter, also from West China, arrived in this country safely about the middle of January. Rev. Charles H. Riggs, who is overdue for furlough, has been delayed in West China for six weeks by a request to assist with the army food program.

Rev. Everett C. Blake of Turkey has arrived.

Situation Around Foochow Unchanged

A cable recently received from Rev. Elmer W. Galt at Ingtai, American Board station outside Foochow, reads: "Status our two groups unaltered. Health good. Last American mail dated August 1." This means that Misses Atwood and Houston, with Dr. Dyer, are still in Foochow city, while the others are at Ingtai, in spite of the fact that there has been another recent exodus of Americans from the province. The last letter received, dated Nov. 7, 1944, gave a similarly cheering picture.

American Boarders Stay in Greece

Dr. Katherine L. McElroy and Mr. Carl C. Compton of our American Board Mission, serving under UNRRA, were able to remain when other UNRRA workers left. In Athens, Dr. McElroy has been able to act as a neutral "convoy" with food trucks delivering food from Government to ELAS territory, and to help evacuate a hospital and an orphan asylum which was in the line of fire. Mr. Compton has kept busy at Thessaloniki distributing inadequate supplies.

February 12, 1945

Hopeful News from Manila

News received by other mission boards states definitely that the missionaries from Baguio had all been moved to Bilibid Prison. So there is ground to hope that the Tongs also were among those liberated in Manila.

The New York Times of February 8 in a despatch from Manila reported that Mrs. Nolting was among those who greeted General MacArthur enthusiastically when he visited Santo Tomas. Mr. Nolting was mentioned as another internee.

February 15, 1945

Your Church in the Community Pattern

By Arthur L. Swift, Jr.

WHATEVER else it is and however else it functions, your church is a social organization within the structure of its community—one among many agencies, part of an interrelated whole.

As such it can and should be studied and understood.

As such it has responsibilities—for example, helping to build America's tomorrow.

As such your church is both the creator and creature of its community—both the director of social destinies and the plaything of social forces.

There are three approaches to an understanding of your church in its community. The *first* seeks only to discover how efficient it is in its work. The *second* asks how it may extend its clientele, expand its activities, or enlarge its equipment. The *third* approach dares to ask and answer these questions: (1) What is your church doing now that it ought to continue to do?—(2) What ought it to discontinue?—(3) What is it not doing that it ought to do?

These questions can't be answered without studying both the church and its community—especially the changes that have taken place and are taking place. Within the last few years we have become increasingly aware of the need for this kind of inquiry—one which may properly be called a Planning Study.

The basic idea of the Planning Study is this: *social change which is inevitable and continuous demands adaptation.*

Only the church which knows with some definiteness certain of the changes which have occurred and are occurring, and their rapidity, can plan its future wisely. Sailboats in a growing storm must gauge the direction and velocity of the wind. And to avoid collision they must be

aware of one another as they "come about" or change their course.

So your church must trim its sails and steer its course, but it must also note what the storm of change has done to other agencies and what they are doing to meet it.

In other words, the genius of the Planning Study lies in its ability to learn enough about your church and its allies in your community, and enough about the shifting community itself, to formulate a plan of action—a plan based soundly on the past and present but looking ahead five or ten years to anticipate and therefore utilize the new and modifying factors.

Strategy is the major emphasis of the Planning Study.

Considering, let us say, the First Congregational Church in a city of 25,000, let us ask ourselves what we, its members, need to know about our community and our church in order to meet the demands of a changing situation.

We are sure that something ought to be done. In spite of every scheme and trick we know, our Sunday school attendance has dropped year by year. Church attendance is not what it ought to be. With a membership of 265, there should be more than 75 or so in church on Sunday morning. The preaching is as good as ever. Sermon titles are a little startling nowadays, but that helps to bring the visitors. The music is better. What can we do that we haven't done already to make and keep our church what it has been and ought to be?

With the minister's help, let's organize a committee to look into these matters, and others like them. It should be a really representative group. The women and the young people should be included. We won't need "stuffed shirts," or those who know all the answers in advance, or those to whom any change is a form of disloyalty. We do need people whose opinions will be treated with some respect. A committee of ten to fifteen is large enough.

First of all, once our committee is organized, let's have a look at our community!

What's been happening to it since our church was built here thirty years ago? It looks about the same—a few new homes before the war, but now the town seems to have stopped growing. A "gas" station did manage to locate two blocks south of the church. The grounds on some streets are not as well kept as they were. But that's about all one can see that has changed.

But come to think of it, it's true that several of the church families have moved out to the newer part of town. You see, they didn't like the kind of people who were moving in—that and the "gas" station.

All this is familiar enough to the experienced surveyor. He knows how the fortunes of the local church rise or fall with changing conditions. Therefore the Planning Study must find out definitely what changes have occurred in the number of people in the community, their proportion as to religion, race, nationality, education and occupation.

Are there fewer young children in the neighborhood? Also we must learn all we can about changes in land values, rentals—the new stores that have opened and old ones that have closed. We ought to ask our officials at the City Hall what the figures show as to how our neighborhood stands in health, dependency, crime, delinquency and school attendance. These are facts easy to get and their meaning is clear enough, when we look at them all together.

If we discover that the kind of people in our neighborhood has changed more than we thought possible, perhaps we ought to ask what they do with themselves when they are not busy earning a living. Our church's program may be set to a pattern no longer existing—even

Brochures on important aspects of a church's program in an urban center

among our church members. Movies, radios, good roads, taverns—all these have come since our church was built and its program organized. And the church is a leisure-time agency. If people prefer to invest their leisure elsewhere, the church dies. In our neighborhood and community what, then, are the leisure-time facilities? How much are the schools doing outside of school hours? What about the parks and playgrounds, the Y.M.C.A.? What about commercialized recreation—especially the movies?

We must not forget the other churches. Perhaps some of our Congregational children are wandering into the Methodist fold. They have a good gymnasium there. Not much used, though. Built to compete with the "Y" and the school. It wasn't really needed. What facilities do the other churches have? How much are they used? By whom? What plans for the coming season do the other churches have?

These are all social facts which must make a lot of difference to the program of our church. Never before have they been gathered at one time and examined impartially. Yet without them how can any church wisely plan its activities?

Of course there are other less tangible facts, aspects of social change, which ought not to be entirely ignored. Books have been written about them.

On church night, or in the Men's Club, or the Women's Guild, or the Young People's Society let's ask ourselves: in our community what has been the effect upon the importance of our church's place of the flood of magazines of opinion and information, of the daily and Sunday newspapers, of the radio? Is the Sunday sermon more or less important now that everybody reads and writes and most people have at least a high school education?

What have automobiles done to Sunday in our town? Do our people think more highly of the minister or of the scientist?

We could have some interesting meetings—just talking these things over and deciding what to do about them. In ways such as these we try to take the measure of the social facts about our community—to help our church to understand its actual task and its place in our community's life.

Just one thing more we must do to complete our Planning Study. We must have a look at what our

church itself is doing. For how can we tell where to go from here unless we know where we are and how we got here? But our aim, remember, is not primarily expansion or efficiency, in its narrow sense, but strategy. Our big job is to see our church freshly, objectively against the background of our community—to see how it has responded to the social forces that have played upon it and what it yet may do.

Then we who *are* the church shall be able to go ahead with a reasoned enthusiasm—and with a confidence and loyalty that are the product not of wishful thinking but of social realism and spiritual honesty.

First of all, we must try to sense our church as a changing organization. We must really understand its history, the trends in its growth and service, tracing and defining the epochs in its life, the periods of activity, of quiescence, of development—and of decline. Some of the older members will enjoy remembering and recording these things. Then we must find out where our people live, for we have already noted the importance of population movements.

Also, though here tact is very necessary in spite of the fact that this is a self-study and "all in the family," we must have a look at the leaders of our church—paid and volunteer. What are their training and experience, their length of service? How well pleased are they with what they have done and the support they have received? Is our church using its resources of leadership to the full?

And of course our whole program must be scrutinized—to see its range and variety, and to ask where it is strong and where it is weak. This, we say, is what our church is doing or has done in typical weeks at each season of the year. To this end its officers work. To this end its building was erected and is maintained. This is what it is doing. Our study of the community has shown us what other churches and agencies are doing. We have also looked at the statistics of delinquency, illness, death and poverty. All these become part of the social reality within which our church operates, of its challenge and opportunity, of its failure and success.

But before we put our conclusions in final shape, we must pause to ask ourselves just a question or two about our church building itself. What has it cost? What does it cost to keep it in repair? How adequate is this building to fulfill the present and future purposes of its members? Is it properly located? If not, where else might it be placed and when should a building campaign be launched?

And so at length we who have made the study prepare our report. In the light of history and tradition, of the devotion and loyalty of all who have served it, of the resources and needs of our community and church, we dare to say what we feel its strategy ought to be. And if we are wise we shall state this strategy both in terms of the years ahead and of the next few weeks and months.

This is the Planning Study. It is not hard to conduct. Indeed it is much easier than it sounds. In a church of average size it can be completed in three or four weeks.

And this Planning Study can be worked in any church of any size in any community—wherever there is a will to know the facts and to want to adjust to them.

Those who have tried it have found it thoroughly worth while. It has given leaders and members a new sense of the significance of the church at work in its community—and throughout the world.

Dr. Swift, author, "surveyor" and a Congregationalist, is a member of the faculty of Union Theological Seminary, New York City.

Illustration on page 39 from "Why and How of Missions Publicity" by Kenneth Underwood.

Helping Through Prayer

DEAR FRIENDS:

Our comrades in North China believe in prayer.

For the two years previous to the Pearl Harbor outbreak of war the Fenchow Shansi Evangelistic Department in North China prepared a Prayer Calendar for use in all of the churches and by individuals. It was mimeographed in Chinese and distributed throughout the Fenchow Field. The first year the cover page showed Jesus at Prayer in Gethsemane. For the second year the illustration was Jesus knocking at the door with a lantern in his hand.

Special prayer assignments were made for each Sunday in the year with a short paragraph of explanation of each prayer subject. The worship leaders at the regular prayer period read the explanatory sentences, then included in their pastoral prayers petitions referring to the assigned unit of the Christian Church.

The church year began September first. The first year the prayer list started with a Thanksgiving prayer for Fenchow's own institutions, founders and saints, both Chinese and missionary, with some historical facts and the names of some of their early leaders.

Next came the Sunday allotted to the Fenchow Church Association Executive Committee followed by the Fenchow City Church. Then for 32 Sundays prayers were offered for as many churches in the Fenchow field.

On the next five Sundays prayers were offered for the other Fenchow institutions; namely, the Bible School, Boys and Girls High School, Primary School, Hospital and Nurses Training School.

During the next three months the circle of prayer was enlarged to include the North China Council and the Christian work in the other North China provinces of Hopei and Shantung; the American Board of Commissioners for Foreign Missions; all of the American Congregational churches; the Japanese churches; all of the world's mission fields; the Universal Church; the non-Christian World; the Governments of every country and the China year was brought to a close with a prayer for Universal Peace.

These prayers meant so much to the churches that a Calendar of Prayer was repeated a second year following a different schedule but including up-to-date information. All units of the Protestant World Church were included again.

This was a fruitful experiment which the Fenchow Station would want to renew at the earliest opportunity with deeper meaning added by the tragic years of uncertainty, suffering, imprisonment and death through which the Christian church in that area has continued to survive.

The fortitude and resourcefulness and faith of these Chinese Christians in Shansi challenge us American Christians to re-examine our record and our habits of loyalty to Christ and the beloved community he has created. Are we worthy of our Chinese comrades? Do we hold to our sacred partnership with them in the life and work of the Kingdom of God?

Fred Field Goodsell

Women State Presidents Elect Mrs. Howard Stone Anderson

By Bertha S. McClintock

The Women State Presidents at their January meeting held in connection with the Mid-winter Session of the Missions Council chose Mrs. Howard Stone Anderson, of Washington, D. C., to head their group for the 1945–47 biennium.

By this election she becomes also the chairman of the National Fellowship of Congregational Christian Women, to succeed Miss Mary Stearns, of New Hampshire.

Mrs. Anderson first became known to the women of our churches when she conducted with distinction the women's communion service at the Berkeley General Council, the first time such a service had been held. At the Grand Rapids Council she arranged and conducted the service for the dedication of the Woman's Gift, having served as chairman of the Woman's Gift during the preceding year.

She is a member of the Board of the Division of Christian Education. During the past few years she has also served the Middle Atlantic Conference as a member of the Board of Directors and of its executive committee. She is just completing a three-year term as president of the Middle Atlantic Fellowship of Congregational Christian Women and has served as vice-president and chairman of the Race Relations Committee of the Washington Council of Church Women.

Mrs. Anderson's early religious background was Episcopalian. She graduated from the University of Omaha and was immediately made professor of kindergarten and primary methods in that school. Her graduate work was taken at the University of Chicago, Iowa State Teachers College and Chicago Theological Seminary.

She is the wife of Howard Stone Anderson, the minister of our First Church in Washington, D. C., having been ordained with him in St. Louis, Missouri, ten days before their wedding. Her activities have been in religious education as wife of a parish minister in Peoria, Illinois, Williston, North Dakota, and Warren Avenue Church, Chicago, Illinois. They went to Washington in 1936.

Mrs. McClintock is Secretary of Woman's Work of our denomination.
Photograph by Harris and Ewing.

FIELD FLASHES

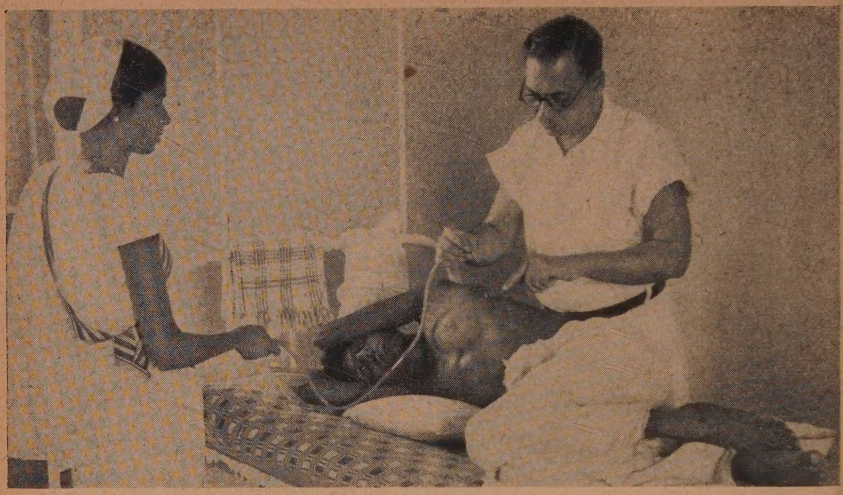
BY DOROTHY P. CUSHING

AND WE HAVE RATIONING!

MANY of the working people near Satara, India, have had only one meal a day, and sometimes only one in two days because of price inflation. Miss Lillian Picken sold her camera and started a food kitchen which served stew and coarse bread. Just how much this meant to the people who came for food was illustrated by the fact that when they heard of famine sufferers in Bangalore and Travancore a group of them offered to go without their meals for a week, or to eat every other day for a month, and send the savings to people who, they said, "are worse off than we are."

A CHURCH IS BORN

GROUND has just been broken for a new church on the Gulf of Mexico beaches just west of St. Petersburg, Florida. "The Church by the Sea," an extension project of our Florida State Conference, has fifty charter members from ten different denominations, including Catholic and Jewish. Below, a representative of each group turns a spadeful of earth in the ceremony on the site of the new church. At the present time the steadily growing congregation has been meeting in an old store and warehouse which also served as a meeting place for the Fisherman's Union. The union men graciously voted to share their building with the congregation.



PLEASE NOTE THE NURSE

Dr. George T. Sundaram, Brahmin-born Christian, gives artificial pneumothorax in our Willis F. Pierce Memorial Hospital, Madura, India. The Madura Municipal Health Department is fighting the dread tuberculosis. There are 5,000 open cases in Madura, according to recent survey. That "something new has been added" is shown by the presence of this woman nurse, a new departure in this hospital for men. The dearth of men nurses as a result of the war has hastened this use of women.

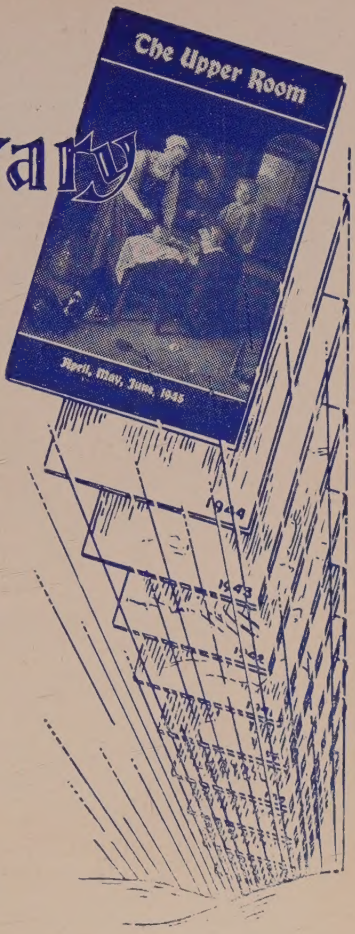
GOVERNMENT BELIEVES IN CHRISTIAN EDUCATION

The Rhodesian Government in East Africa has been meeting more than half of the cost of the thirty primary schools in the mission for many years. In the middle of this war period the Government has increased these grants by nearly fifty per cent, reports Arthur J. Orner, superintendent of the schools. Mr. Orner says that they are improving each year and that more children apply for admission than can be taken in.

TOO OFTEN FORGOTTEN!

Our Pilgrim Church of St. Louis, Missouri, has turned its attention to a group too often left out of church planning—single men and women over thirty years of age. Two groups have been organized which draw their membership of over a thousand from various denominational groups all over the city. Their Sunday evening programs feature supper, talks, entertainment and games.

10th Anniversary of The Upper Room



TEN YEARS ago The Upper Room, a devotional quarterly, began as a venture of faith. Today it has grown to a circulation of 2,350,000 copies per issue and is going to every country of the globe.

Men and women in the armed forces receive 500,000 copies of each issue. Letters by the thousands tell how "The Upper Room has found a place in many a soldier's heart."

Printed in English, Spanish, Portuguese and Braille, The Upper Room has a world-wide field of service, limited only by the wartime paper shortage. As soon as paper restrictions are over, its circulation should undoubtedly continue the phenomenal growth which has enabled it in its first ten years to break all records for religious periodicals.

The issue for April, May and June is the Easter number, probably the richest of the year because of the season covered in its daily devotions. Send in your order TODAY for the number of copies you need.

The Upper Room—larger size 4½ x 7 inches, new Pocket Edition 3¼ x 4½ inches—is available (English and Spanish Editions) in quantities of 10 or more to one address at 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing the Easter number, $1.00 per 100. Address all orders to

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